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REVIEWS

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REVIEWS

Philonis Alexandrini in Flaccum. Edited with an introduction, translation and commentary by HERBERT BOX. lxii, 129 pages. Oxford University Press, New York 1939 \$4.50

The work entitled *In Flaccum* by the Alexandrian philosopher Philo Judaeus is an account of the decline and fall of a Roman governor of Egypt, one Aulus Avilius Flaccus whose tenure of office ran from 33 to 38 A.D. He had received his appointment under the Emperor Tiberius whose death in 37 brought Gaius to the imperial throne much to the chagrin of the governor. In a state of anxiety as to his own fortunes under the new regime Flaccus acquiesced to the demands of an anti-Semitic group in Alexandria and permitted a persecution of the Jews. The pogrom was suddenly halted at the end of September 38 with the arrest of Flaccus by a century of Roman soldiers sent secretly to Egypt at the Emperor's order. On trial in Rome he was found guilty of high treason, banished to the island of Andros and later killed when the Emperor felt that exile was not enough.

Such is the tale that is told us by Philo. It must be remembered that almost his whole life so far as we know was concerned with the synthesis of Greek philosophy and Hebrew religion, an heroic endeavor to harmonize the dictates of the Greek Spirit with the datum of the Torah. In the year 38 A.D. there opened again the old schism, not this time in the realm of philosophic speculation, but in the more mundane levels of politics and society. It was anti-Semitism which, since then across the centuries, has been the wandering Jewish question. The cause or causes were just as indefinable and illusive in first-century Alexandria as they are today. However, Philo was not concerned primarily with causes. The fait accompli of a bloody and cruel pogrom was too insistent to permit a disinterested inquiry into its cause. His thesis in the story of Flaccus is the inevitable vindication of Justice which brings relief to the suffering innocents and death to the tyrant. To Philo and his fellow Jews, it was God who balanced the scales; but to the majority of his intended readers, it was Justice. And it is precisely this ethical emphasis which militates against the absolute historicity of the account.

For an excellent English rendering and an exhaustive commentary on the *In Flaccum* we are indebted to Professor Herbert Box of the University College of Hull. He has presented the Greek text and English translation on opposite pages. The former is substantially that found in the sixth volume of the minor Philonis Alexandrini opera quae supersunt edited by L. Cohn, P. Wendland and S. Reiter, Berlin 1896-1915. Professor Box's version is a model of the fine art of translating. It preserves in vivid and eloquent English

the vivid and eloquent original. Both the purpose of the work and the way in which Philo wrote it give rise to innumerable and difficult problems of history. To solve them demands a study not only of the vast and complex field of the Jewish Dispersion in Egypt, but also of the political, economic and social status of the province under Roman rule. Professor Box in his commentary has presented a wealth of illuminating material including much that is valuable from papyri.

The one complaint that can be made against this admirable edition is that the discussion of Philo in the introductory essay is too brief. To the majority of students Philo is familiar primarily as a philosopher and theologian. Consequently, in this encounter with him as a 'journalist' and as a historian of a purely contemporary problem of society and politics, a different approach is necessary. And an analysis of the relation between these two aspects of his intellectual life could be pardonably expected from so profound a student of Philo as Professor Box. Undoubtedly, he assumes that this shift of attitude will be made without any comment. Nevertheless, there would be undeniable interest and value in an expression of his own reaction.

F. D. McCLOY, JR.

WESTERN THEOLOGICAL SEMINARY

Grab eines attischen Mädchens. By ERNST BUSCHOR. 58 pages, 1 + 47 plates. Bruckmann, Munich 1939 4.80 M.

This slender volume, bound in white cloth, containing more pictures than text and no footnotes, looks more like a "tasteful gift" than like a product of scholarship. It can be read in an hour or so, though a longer time may very agreeably be spent with it. And not only agreeably; for the reader will absorb information, highly authoritative and intelligent though naturally incomplete, on Greek beliefs about life after death, the iconography of death, funeral and burial customs, white lekythoi, the phases of the Achilles painter, and the spirit of the age of Pericles. Further, the book differs from some of more or less similar character in having also a specific and limited subject which is handled with adequate fullness.

This subject consists of the objects found in a single grave, apparently the complete funeral offerings for a young girl. The author says nothing of the present location of these objects, but it appears (Gnomon 1939, 397) that they are in private possession in Germany. The group comprises five lekythoi and eight other things: a small glass amphora, two terracotta boxes, two toy sacrificial baskets, a terracotta doll to be understood as a priestess; two other terracotta figurines, one with a sacrificial basket and the other with a lyre; these two, it is suggested, were bought especially for the burial.

Four of the lekythoi are painted by one man, a painter of no great distinction, and their scenes do not suggest that the vases were chosen with much regard to their appropriateness as offerings in a girl's tomb. The fifth is much more notable. In refinement of form, as Buschor truly observes, it is comparable to the columns of the Parthenon. It is painted by the Achilles Painter, and the kalos-name Axiopieithes associates it with others of that master's very finest works, among which this vase easily takes a place. The scene is unusual in its mythological coloring: two young women, as often in the painter's work, but one of them is a Muse playing a lyre and seated on Mount Helikon. Without doubt, as Buschor says, the relatives of the dead girl thought of this Muse as representing her. He does not suggest that the figure is a portrait; yet the profile is markedly individual, very exceptional among the painter's feminine countenances. There is at least one masculine head, on a red-figure vase, which places it beyond doubt that the portrayer of classical beauty was also capable of keen observation of individual features. The Muse appears in fact to be a portrait of an Attic maiden. Of this particular Attic maiden? Buschor evidently assumes that the lekythoi were at best selected with some attention to their suitability; that they were never made to order. But why not? Apparently it would be a very simple matter.

This lekythos fully deserves the admirable publication that Buschor has given it.

F. P. JOHNSON

UNIVERSITY OF CHICAGO

The Main-Line Latin Course. By A. R. ANDREWS.

Part I, viii, 176 pages; Part II, vi, 265 pages. Rivingtons, London 1939 2s. 6d., 3s.

Under a title utilizing a railroad metaphor in questionable taste the author offers a new course of elementary Latin for young students. Mr. Andrews is decidedly reactionary. He repudiates so-called direct methods, arguing very properly and logically that Latin should not be taught like modern European languages, but ought to be, and inevitably must be, studied very much more by the eye. In the two volumes there is not a single picture of the Roman Forum or the like, not one "interesting sidelight" on Latin words in English or Roman history and civilization, and no brief essay on the "social values of the classics." He obviously assumes a student who will have no nonsense, but will be satisfied (or required) to study Latin with a little old-fashioned hard work.

Granted the basic assumption, the course seems well designed. The essential rules are clearly and emphatically stated—sometimes too emphatically. One of the most attractive features of the books is the fine, efficient printing especially devised for emphasizing important

points, which are always printed in larger type and carefully underscored in such a way that the learner's eye may follow with a minimum of effort. The Latin sentences in the examples seem clear and satisfactory enough, and the English sentences for composition adequate, though couched unashamedly in a style characterized by a sentence like "the book of my friend is on the table." While many scholars will undoubtedly sympathize with much in this reactionary pedagogy and readily admit that many so-called helpful hints and interesting sidelines in modern textbooks are in reality impedimenta that must be entirely ignored if any progress is to be made, yet some degree of caution must be exercised. The reviewer cannot admit that any language can be successfully divorced from the ear altogether; certainly Latin cannot. The complete absence of a single word on pronunciation in either volume is indefensible. Some discussion of the pronunciation of Latin, however brief, and some amount of oral practice, however simple, is indispensable. Some such statement is particularly necessary in a student's book intended partly for reference.

There are few deviations from the standard practice of American text books. The long *a* of the first declension ablative singular is nowhere so marked; omission of this useful pedagogical expedient seems unjustified by the author's desire for simplicity. The marking of quantities is everywhere avoided; why then print *is* and even *it* (sic) from the verb *eo* (I.68), but *fis* etc. from *fio* (II.210)? In the interest of simplification less attention could be paid the vocative case throughout. The accusative case is always given before the genitive, which is hardly desirable. The same tense is habitually given for all four conjugations at once. Much sheer memory work is required throughout. The passive voice is given for the first time rather later than usual; and the ablative absolute, one of the simplest and most characteristic of all Latin constructions, is not heard of until near the end of the second year (II.197), long after indirect discourse, indirect questions, clauses of purpose and result, sequence of tenses, and even "indirect command." The course ends without mention of gerund and gerundive, *cum* descriptive, *qui* clauses of characteristic, and conditional sentences.

In a course professing Spartan abhorrence of pedantry need we have the archaic spellings *volt* (I.40) and *volnerantur* (II.80)? Need we worry whether the genitive plural of *mare* is *marum* or *marium*? Need we know that the Latin equivalents for Lincoln, Gloucester and Doncaster are *Lindum*, *Glevum* and *Danum*?

Some of the rules are stated in an arbitrary and misleading manner, no doubt in an over-zealous effort to simplify. In Latin word order the direct object does not regularly precede the indirect, as implied by rules in Part I (48, 127). To express a question lacking an

interrogative word the enclitic *-ne* is not absolutely necessary, and, when added, is not invariably attached to the first word of the sentence, as is stated (I.95). The listing of the participles of the Latin verb (II.103) notices three but entirely ignores the future passive. The infinitive need not be emphatically labeled a "mood" of the verb (II.113). Prohibitions expressed by *ne* and the second person of the perfect subjunctive are not so impolite and abrupt as the rule indicates (II.119).

Despite these points on which many scholars might take issue with Mr. Andrews, the Main-Line Latin Course appears to offer a practical and efficient method of instructing a young and inexperienced student in the bare essentials of Latin, even if it may give him an exaggerated notion of its simplicity and regularity. Over-simplification may after all be preferable to over-complication.

HANSEN C. HARRELL

UNIVERSITY OF MISSOURI

Word Ways, A study of our living language. By JEROME C. HIXON and I. COLODNY. vi, 338 pages. American Book Company, Cincinnati 1939 \$1.60

This attractive compact volume is designed to serve as a textbook in courses in derivatives or word-study, and it may solve the problem for teachers of such courses who have been searching for a suitable book. There are three general divisions: Our Conglomerate Language, with chapters on Celtic and Latin influences in Anglo-Saxon, the Anglo-Saxon period, the Norman-French contribution, etc.; How Words Develop, with chapters on Degeneration and elevation, Folk ways with words, Slang, etc.; English Wordbuilding, with chapters on Common Anglo-Saxon root words, Latin derivatives, Latin prefixes and suffixes, Greek derivatives, etc. Each chapter ends with a set of questions or an exercise.

In dealing with so many words it is almost inevitable that some errors will slip in, from superficial similarity, hasty conclusions, etc., and this is no exception, although errors are few. Under *September* (114) the note explaining how the Latin numerical names of the months and their respective positions do not agree is misleading; *monger*, apparently from L. *mango*, has no connection with A.S. *mang*, mixture (187, no. 107); *surly* does not belong under *sour* (cf. page 9), but is from *sir*, *sire*, L. *senior* (195, no. 153). Most awkward is the explanation of *sedition* from *se* meaning 'self' and *ire* 'to go' (228, no. 64). The pronoun *se* and the separative prefix *se-* (from *sine*, old form *se*, *sed*, surviving in such compounds as *sedition*) are not related. The authors apparently are not aware of the prefix *se-* since it does not appear in their list of Latin prefixes. Under Latin suffixes, *-ac*, *-ic*, occurs the statement that *cardiac* is from *cardem* plus *-ac*, but no mention of Greek *καρδιακός*. There is a tendency to detach the

suffix and regard it too abstractly with the result that words of Greek origin appear as illustrating the Latin suffixes with no mention of the frequently dual connection, i.e., Latin and Greek. Photochromy (289) is misspelled twice.

Despite this adverse criticism the material is well handled and conveniently arranged. The book will be satisfactory to use in vocabulary-building courses.

LESLIE D. JOHNSTON

EARLHAM COLLEGE

Gli Atomisti. Frammenti e testimonianze.

Traduzione e note. By VITTORIO ENZO ALFIERI. xviii, 410 pages. Laterza, Bari 1936 (Filosofi Antichi e Medievali) 40 L.

Diels' monumental work, *Die Fragmente der Vorsokratiker* (though not the fifth edition), inspired Vittorio Alfieri to undertake the perilous task of presenting, in an Italian translation, the fragmentary texts and the ancient biographical and interpretative testimonia on the ancient pre-Socratic atomists. Leucippus, Democritus, Metrodorus and the rest all appear here in the order adopted by Hermann Diels. The work is a fine tribute to the German scholar, significant and distinguished. It deserves review even now because it has received insufficient attention elsewhere. Its appeal to a highly specialized audience may be responsible for this oversight, in spite of the importance of the work. Americans are doubtless more familiar with the work of Italian archeologists, but we cannot afford to neglect, except at our own great loss, the able investigations of Bignone, Tescari, Cardini, Festa, Mondolfo—to mention a few—who have carried forward true understanding of ancient philosophic thought. Notes that are in part concerned with problems of the history of the text, in part with the theories of atoms, accompany the translation of the texts. These notes display a vast erudition and show complete familiarity with the 'learned literature' of the subject written by German, English, French, Italian, and 'American' scholars, so that the volume becomes an indispensable repertorium for all students of the problems involved. Democritus and pseudo-Democritean fragments occupy far the largest part of the volume (41-320), and there are no fewer than 836 footnotes for these pages!

I can, I think, say with confidence that Alfieri's work should rank high in international scholarship. His translations involved great difficulties, but they have been done with signal success and fidelity. The notes are a remarkable exposition of learning, exhibiting an amazing acquaintance with all aspects of the subject. Many of these topics are obscure, they may remain debatable, but the author shows fine judgment. I have, however, found no references to Delatte's *Conceptions de l'enthousiasme chez les Présocratiques* (1934) and should like to call attention to the recent

subtle discussion, "Notes on Epicurean Kinetics" (TAPhA 69 [1938] 364-374), of Dr. I. E. Drabkin who, by the way, knows his Italian scholars. Alfieri's generous treatment of other scholars is another expression of his own patience and thoroughness. I was happy to read the praise accorded Signora Ingeborg Hammer-Jensen whose *Den aeldste Atomlaere* (1908) is the best book I know on Democritus, while Max Wellmann wins richly deserved, posthumous approbation.

An *Indice delle Fonti*, which includes papyri, is, I believe, complete. A careful examination of these references makes them appear remarkably free from error, and, similarly, a very wide reading in the texts and notes establishes my belief that accuracy and completeness characterize them throughout. Alfieri has indeed added to the marvelous assemblage of Diels' texts and departed from his great model only for good reasons. However it is well to end here and recall Pliny's caution—non onerare eum laudibus.

GEORGE DEPUE HADZSITS

UNIVERSITY OF PENNSYLVANIA

Démosthène. La Troisième Philippique avec introduction et commentaire. By P. TREVES. 138 pages. H. Dessain, Liège 1938

Let him who regards the waging of an undeclared war as a phenomenon reserved for our twentieth century read or reread the Third Philippic of Demosthenes. The orator's effort to meet the threat of Philip by arousing his fellow-citizens to counter-measures reminds us strongly of recent situations. From this point of view especially the new edition of Treves seems most timely.

The introduction, referring to the studies of Cloché,¹ insists among other things that Demosthenes cannot, as many of the German school would have it, be regarded as the obedient servant of the Persian King in his anti-Macedonian agitation. Treves also supports G. Mathieu² in the view that, at the time when the Third Philippic was delivered, there was no essential difference between the policies of Isocrates and those of Demosthenes, since the former in his Panathenaicus shows clearly that he had come to see that a union with Philip which would safeguard individual Greek liberties was no longer possible. Henceforth both sought a unified Greece under Athenian hegemony. This Demosthenes strove to achieve by representing strongly to the Athenians the glorious rôle which they had played in the fifth century. In defense of Demosthenes' political integrity Treves holds that the Athenian general Diopeithes, whose strong hand against the Macedonians in

¹M. Cloché, *La politique étrangère d'Athènes, 1934; Démosthènes et la fin de la démocratie Athénienne, 1937* (CW 32.90-1).

²G. Mathieu, *Les idées politiques d'Isocrate, 1925.*

the involvement in the Chersonese was in principle upheld by the orator, did not act there on the basis of a previous understanding with Demosthenes.

The establishment of the authentic text of the oration offers the author no difficulty. Smaller print is employed to distinguish parts in the vulgate version (the substantial authenticity of which is recognized) which do not appear in the abbreviated edition represented by the MSS Parisinus and Laurentianus. These additions are regarded as having originated with Demosthenes himself and having been incorporated into the text after his death.

Treves' admirable commentary grips deeply into the history and thought of this troubled period and leaves unanswered few questions which the text may raise in the reader's mind. Thus many apparently general and even somewhat vague statements of Demosthenes are convincingly shown to clothe an allusion to a very definite individual, act or circumstance. Nor does the author fail to assist the reader to some esthetic appreciation of the masterly way in which the orator in some of the more impassioned passages suits his style to the emotional content of his words. Acknowledgments are freely made to the ideas and interpretations of H. Weil, Blass and others, but it is evident that the author exercises independent judgment and contributes much that is new. Passages from other orations of Demosthenes which afford interesting parallels both in manner of expression and in thought content are so presented as greatly to facilitate the comprehension of the text.

Ample grammatical help is afforded the inexperienced reader or student. In addition to short résumés of the content before each fourth or fifth chapter there are very adequate explanations of troublesome points of grammar and construction. Further, many parts are effectively translated or paraphrased in an illuminating manner.

In short, we have in this edition of P. Treves an instance of an extremely comprehensive commentary which leaves the reader unwearied and truly lights up the text.

L. INGEMANN HIGHBY

UNIVERSITY OF MARYLAND

Philosophie und Sprachlicher Ausdruck bei Demokrit, Plato und Aristoteles. By KURT VON FRITZ. 92 pages. Stechert, New York 1938 \$1.50

In his introduction Professor von Fritz asserts that in the period when the early Greek philosophers were constructing the first philosophical terminology, there was a marked correlation between the principles of a philosophy and the method of constructing the terms by which that philosophy was expressed. Hence a comparative study of the manner in which the Greek phil-

osophers created new philosophical terms, he maintains, reveals the basic differences in their philosophies.

Professor von Fritz applies this hypothesis to three philosophers, Democritus, Plato and Aristotle. He says that in Democritus' philosophy motion receives the main emphasis; accordingly, Democritus constructs philosophical terms which suggest movement. For example, he prefers the 'dynamic' suffix *-ή* to the more abstract ending *-σις* (e.g., *τροπή*, *διαθιγή*, instead of *θέσις*, *τάξις*). Such terms as *ῥυσμός*, *ἐπινυσμή*, also suggest movement.

Plato's central philosophical principle is the theory of Ideas. Plato did not invent new words to refer to the Ideas, but he used current words, giving to them the fullest and richest development of their root meaning. For instance, *εἶδος* and *ιδέα* refer to the Ideas as objects of sight, not of ordinary physical sight, but of an inner mystical intuition. The word *οὐσία* marks the Ideas as real and eternal objects, in the fullest and deepest sense. *Ἀρχή*, likewise, designates the Ideas not as first in time, but as absolutely first in all respects.

Aristotle, in contrast to Plato, was interested not in objects, but in relations; hence his terms frequently contain prepositions, e.g., *καθόλου*, *ἐνέργεια*, *ὑποκείμενον*. His practice of using nouns adverbially (e.g., *ἐνεργείᾳ ὄν*) indicates that these nouns refer not to objects but to relations. Aristotle's terms are more 'technical' than Plato's, in that they are defined more carefully and used more exactly. Yet as they gain precision they lose the richness of meaning that characterizes Plato's terms. Thus the terms used by Plato and Aristotle reveal the fundamental difference between their philosophies.

There are many suggestive ideas in Professor von Fritz' study; yet the material which he treats is of a nature that makes proof of his or any other theory almost impossible; and his interpretation must be considered an hypothesis rather than a demonstrated fact. For instance, in making a distinction between the views of Leucippus and Democritus, he implies that the words *ῥυσμός*, *τροπή*, *διαθιγή* were first used by Democritus. There is nothing in the ancient evidence to substantiate this view (cf. Aristotle, *Metaph.* A 4.985 b 4, where these terms are attributed to both Leucippus and Democritus). Likewise, he finds it necessary to distinguish the teachings of Plato from those of Socrates, and in so doing he makes Socrates' philosophy almost entirely negative. He implies that Socrates' method was to refute all propositions whatsoever, and that the central concept of Socrates' philosophy "bleibt im Dunklen."

Von Fritz' interpretation of Plato is equally speculative. He states that the theory of Ideas is the central element in Plato's philosophy, his main argument being that Plato's new terms, *εἶδος*, *οὐσία* and *ἀρχή*, all refer in their fullest meaning to the Ideas. Why need we

suppose that God, soul, love were not central in Plato's philosophy, just because the words for them already existed? Also, Professor von Fritz makes a theoretical distinction (55-58) between Plato's use of *οὐσία* and *τὸ ὄν*, without attempting to show by specific passages that this distinction really exists. His arguments from linguistic analysis would have little cogency for one who questioned his philosophical interpretations.

These remarks are sufficient to show that Professor von Fritz' argument is circular. He gives an interpretation of a philosopher, analyzes certain philosophical terms in accordance with this interpretation, and then concludes that the study of the terms substantiates the given interpretation. Actually the interpretation of a philosopher must be based on other grounds than the linguistic analysis of his terms, and the relation of terms to thought can only be determined after the philosophy is understood. Whatever the merits of linguistic analysis, it cannot provide a shortcut to the understanding of philosophy; and we must not let Professor von Fritz persuade us to take the Cratylus seriously.

PHILLIP DE LACY

STANFORD UNIVERSITY

Anatolian Studies Presented to William Hepburn Buckler. Edited by W. M. CALDER and JOSEF KEIL. xviii, 382 pages, frontispiece, 11 plates. University Press, Manchester 1939 (Publications of the University of Manchester, No. CCLXV) 25s.

This is a monumental volume in honor of a great scholar and will, I feel sure, find its way into every library. It is possible to give only a summary idea of the sweep of the twenty-six contributions.

Winifred Lamb's paper on "Some recent developments in Anatolian archaeology" has as its purpose a review of those aspects of archaeology which throw light on racial problems in Anatolia itself, but in addition gives a fine picture of the general state of archaeology in Turkey. Thanks to the encouragement of the Turkish government the present decade has witnessed tremendous advances in our knowledge. By a study of pottery, stone and metal weapons, ornaments, utensils, figurines, sculpture, written records, and architectural remains Miss Lamb concludes, among other things, that in the third millennium the civilizations of eastern and western Anatolia have a fundamental similarity, suggesting that the natives were of kindred stock; in the second millennium a large bulk of the population in central and eastern Anatolia shows distinct affinities with the earlier inhabitants, with, however, an admixture of another physical type proved for a major site; finally, that there exists in central and eastern Anatolia a body of material obviously made for and associated with the ruling caste, and in studying it we

are at length brought into touch with the Hittites in the strict philological sense of the term.

"Some remarks on the monetary and commercial policy of the Seleucids and Attalids" is a masterly essay by M. Rostovtzeff. In order better to understand the economic significance of the coin hoards of Syria and Mesopotamia, Rostovtzeff first discusses the circulation of coins in the Hellenistic world. The material conveys an idea of the effort made by the members of the Hellenistic balance of power to keep up the unity of the Hellenistic world as regards money circulation. The currency of the eastern part of the Hellenistic world appears to us international in its very essence. The coinage of the Seleucids, however, was not abundant enough to cover the needs of the empire, so that, in addition to the general tendency toward unifying and internationalizing the gold and silver currency, the Seleucids particularly welcomed the circulation of "international" coins inside the empire. In exchange they gave their caravan-goods from Arabia, India, and Iranian lands. After the crushing defeat of Antiochus III by the Romans, we note two new factors in the economic life of the Seleucid empire: the municipalization and the pergamenization of the silver currency, due to a kind of entente cordiale between the Seleucids and the Attalids; but behind this monetary policy stood a commercial policy. The Seleucid development of the Arabian, Indian, and Chinese caravan trade required an intensification of coinage, which could only be supplied by the Attalids, masters of the main silver supply of the Near East. The Attalids were ready to help, provided the Seleucids directed their trade not to Alexandria or to Rhodes and Delos but to the harbors of the Attalid empire. The Pergamene influence ended with the disappearance of the Attalids. The Syrian export trade changed its route; the goods were now shipped to Delos and Egypt; the period of an eastern bloc opposed to Egypt with its western orientation came to an end.

As might be expected in a volume dedicated to Buckler, there are several epigraphic articles, by Louis Robert, B. D. Meritt, and others. David Magie writes brilliantly on "Rome and the city-states of western Asia Minor from 200 to 133 B.C." This paper is particularly welcome (Roman foreign policy being generally misunderstood), for it shows that the power of Rome promoted the general peace of Asia and the prosperity of individual communities. "Civitates liberae et immunes in the East," by A. H. M. Jones, is a penetrating study of just what was meant by a Hellenistic king when he offered a city "freedom." Rome took over the royal concept of freedom; she too by a free city meant not an independent sovereign state, but a state subject to her suzerainty enjoying by her grace certain privileges (chiefly exemption from the authority of the provincial governors). J. G. C. Anderson writes on

Pompey's treatment of Pontus; W. M. Ramsey on Galatia; Ronald Syme on Cilicia; D. M. Robinson on sculpture. There are other articles on numismatics and on religion. Tenney Frank, by an analysis of his comments on Anatolian affairs, proves that we have been mistaken in assuming that Plautus was merely a translator of Greek comedies who took no interest in contemporaneous events. Finally, it may be added that this important volume, which deals mainly though not exclusively with Asia Minor, is beautifully printed and illustrated.

C. A. ROBINSON, JR.

BROWN UNIVERSITY

The Renaissance and English Humanism. By DOUGLAS BUSH. 121 pages. University of Toronto Press, Toronto 1939 \$1.50

This extraordinarily stimulating little book contains four lectures entitled Modern Theories of the Renaissance, Continental Humanism, English Humanism, and Milton. While these lectures seem to be of primary concern to students of English, no book more eminently deserves thoughtful reading and rereading by "us official custodians of the humanities."

Professor Bush often reminds his readers of the heavy debt to the ancients of such Renaissance humanists as John of Salisbury, Petrarch, and Erasmus:

There is that utterance in the *De Republica* which Lactantius thought well-nigh inspired, that morality is founded on the eternal law of right reason written in every human heart (58).

Cicero moulded the pattern of prose in most modern languages... Guided by the natural light of reason, the Greeks' and his own, Cicero had brought moral philosophy, *sapientia*, to the threshold of Christianity. It was Cicero who led the brilliant worldling, Augustine, to God. It was Cicero, along with such a partial disciple as Augustine, who led Petrarch and Ficino and others to Plato and Christian Platonism (59-60).

To sum up, as Virgil's career is the ideal model for the Renaissance poet, Cicero is the great example of the philosopher in politics, of enlightened public service; and Ciceronian *eloquentia* is the outward mark of an inward spiritual grace, of learned piety and urbanity. It represents the religious and cultural orthodoxy of an international and aristocratic classical discipline, and it is the practical instrument and the intellectual symbol of the unity of Christian civilization (62-63).

While Milton the artist learned his art chiefly from the ancient poets, to Milton the humanist and publicist Athens and Rome were the nurseries of individual and republican liberty (114-115).

We are all agreed, I suppose, that education nowadays is in a state of chaos. We do not know what we are doing, or why we are doing it. The humanists did know (131).

It may be assumed that all readers of CLASSICAL WEEKLY are convinced of the value of the classics. To

them this golden little book will bring much comfort and confirmation. Perhaps some, especially the older readers, are like the reviewer seriously disturbed by present trends in education and wonder at times if what they are doing is worth while. These readers will find enormous satisfaction and food for thought in remarks like the following by this professor of English who is also a classical scholar of distinction:

The fundamental questions asked by Plato and Cicero, Erasmus and Montaigne, have been neglected by believers in machinery, and in our time they have been largely handed over to psychologists, sociologists, and exponents of progressive education (94).

We have seen that the purpose of English humanism in its great age was the production of citizens, not scholars. (That did not, by the way, mean the study of a gaseous thing called civics.) The chief Renaissance humanists, in common with most of the ancients, held a didactic and religious view of literature (131).

If Renaissance humanism succumbed to internal decay as well as to stronger rivals, there is a moral perhaps for us official custodians of the humanities. The modern world, apart from proletarian authors, has long abandoned the didactic and religious view of literature, and the result has been irresponsible journalism on the one hand and irresponsible scholarship on the other. When literature ceases to be studied as a guide to life, the zest for discovery begins In recent times we have witnessed the virtual extinction of the classics, and at present even the modern humanities are yielding ground daily to the social sciences One may wonder, timidly, if a real revival of the humanities might not be inaugurated by a moratorium on productive scholarship—not too long a moratorium, since good teaching and writing do not grow out of soil that is never stirred up, but long enough to restore our perspective and sense of values (131-133).

The author of this book might well say of himself as of those humanists he describes: *animum et mentem meam ipsa cogitatione hominum excellentium conformabam*.

ROBERT V. CRAM

UNIVERSITY OF MINNESOTA

Der Untergang Roms. By HELMUT WERNER. viii, 217 pages. Kohlhammer, Stuttgart 1939 (*Forschungen zur Kirchen- und Geistesgeschichte*, XVII) 15 M.

Contrary to what might be expected from the title, this study does not deal with the causes or character of the fall of Rome nor does it essay an interpretation of that historical phenomenon. It is really a presentation and evaluation from a particular standpoint of contemporary ideas concerning the decline of the Roman Republic and Empire prefaced by a survey of earlier Greek and Oriental views of the problem of political decline in general. The author has undertaken his investigation as a necessary first step in a completely new

assessment of the decline of ancient civilization demanded, as he feels, by the new racial interpretation of history to which he professes allegiance.

The earliest interpretation of decline in history is the religious. According to the Oriental view, the universe is autocratically ruled by a deity whose unchangeable will irrevocably determines the course of events. Sin, i.e. disobedience to this will, results in political decline. But the tendency to sin is inherent in mankind and therefore society carries in it the seeds of its own decay. This is a static, pessimistic outlook. In Hesiod we find the contrasting Greek religious view as well as a conspicuous critique of cultural development. The Greek concept of an all-powerful God is combined with a belief in a just will free from arbitrariness. Decay comes as a result of opposition to this will but is not inevitable. Hesiod's sequence of races may be due to a latent pessimism in which there is perhaps some Mediterranean, non-Nordic influence. In the confusion that accomplished the decline of the Greek aristocracies appeared a pessimistic view of human helplessness in the face of irresponsible divine powers. Divine jealousy and human insolence led to the fall of states as well as of men. But Ionic rationalism came to the fore with its idea of human progress which is a negation of the idea of decline. In the conflicting ideas of this period on the problem of decline we are to see the conflict of rival racial forces in Greek society. The cosmological view of Ionic philosophy excludes divine intervention as a cause of decadence and substitutes a natural law of periodicity without, however, introducing a series of static cycles. Greek political philosophy made a rational approach to the problem with its theory of the sequence of constitutions. But Plato also leaves room for a religious explanation in terms of his new concept of deity and to this extent shows a repression of the Indo-Germanic spirit; whereas Thucydides, who stresses power and the influence of personality as dynamic factors and disregards moral interpretations, has a more genuinely Nordic attitude.

Polybius interprets the decline of states from a rationalistic standpoint. Greece and Carthage fell before Rome because of internal weakness resulting from failure of leadership and incapacity of the people. Rome, too, will fall if her aristocracy fails to preserve its unity and the balance of the constitution is disturbed. But in spite of his rationalism, Polybius accords a considerable rôle in history to Fate (Tyche), and so heralds the beginnings of a new credulity. The decline of the Roman Republic is viewed by contemporaries, especially Poseidonius and Sallust, as resulting from moral decay attributed now to the aristocracy and now to the commons according to the political sympathies of the writer. During the Principate and Autocracy, the spread of Oriental influences revealed itself in both pagan and Christian views of decadence in general and that of the

Roman Empire in particular, although contemporary criticisms occasionally followed familiar paths. Even Tacitus cannot rid himself of the idea of divine intervention as an historical cause. Through Christian writers, especially St. Augustine, history becomes the revelation of God's will and the fall of Rome when it occurs will be part of the divine plan, a necessary preliminary to the realization of the Kingdom of Heaven.

In bringing together, organizing and presenting his materials the writer has performed a laborious and meritorious task. We may accept in general his interpretation of his sources but this does not involve agreement with his conclusions and his underlying assumptions. When he writes (168) that the view of decline which a man holds depends upon what sort of man he is, and that this, in turn, is determined by race, nationality, and the temporary historical situation, we may well question how far race determines any mental process. Our scientific anthropologists have taken the position that race is a matter of physical variations and that no connection between these and psychological phenomena has so far been established. This conclusion the student of ancient history is in no position to refute.

A. E. R. BOAK

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Commentarium Codicis Vaticani Gr. 107 in Hermogenis *περὶ στάσεων* et *περὶ ἐπέσεων* cum scholiis minoribus in omnia praeter *Praeexercitamenta* opera. Edidit GEORGIUS KOWALSKI. lii, 159 pages. Krawozynski, Lwów 1939 (Acta Seminarii Philologici II Universitatis Ioanneo-Casimirianae Leopoliensis, Fasc. 5-7) 15 zł.

To the present abundance of commentaries and scholia on the works of Hermogenes Professor Kowalski has added a new volume in publishing this collection of notes. The larger and better commentary covers the *De Statibus* and about the first three books of the *De Inventione*. As the editor demonstrates in a long preface, the work is of composite origin; the earliest commentator must have been a scholar of some note, and a real interpreter of Hermogenes. He speaks in the first person, occasionally criticizes or corrects Hermogenes, suggests new doctrines and problems, and adds some refinements in classifying and subdividing the *status*. These better notes are found principally in the *De Statibus*; but mixed with them are later notes which betray the wrong-headed zeal of the true scholiast: explanations of the obvious, grammatical and etymological notes, and historical boners. (In one note, Alcibiades is credited with the victory over the Persians at Marathon.) The late date of many of the notes is betrayed by the bad Greek. Such trivia make up the bulk of the commentary on the *De Inventione*. Many of the comments are identical with those found in other com-

mentators on Hermogenes (especially those attributed to Sopater, Anonymus-Nilus, and George the Monk) and this commentary is in part derived from them or their sources.

Kowalski also examines the manuscript tradition of Hermogenes with great care and thoroughness; he has collated over twenty manuscripts himself and his pupils have examined many more. The results of this painstaking labor have been almost completely obscured by Kowalski's presentation; in a preface which discusses the relationships of over a hundred manuscripts the reader will be baffled by the absence of any sort of stemma or even a simple list of sigla. This reviewer, at any rate, fervently wishes that Kowalski would not so blandly assume omniscience on the part of his readers.

The text itself follows the usual method of such commentaries and scholia; the author defines technical terms, discusses Hermogenes' order and arrangement, summarizes his doctrines, and mentions difficulties and objections to his examples. Such objections are usually answered, often with several alternative solutions. Historical allusions are explained, and there are occasional grammatical and textual comments. Most interesting are the comments that reflect the study and criticism of Hermogenes in the schools; e.g., some hair-splitting critics found fault with one of Hermogenes' examples of a subject that cannot be argued because of impossibility (*ἀδύστατα κατὰ τὸ ἀδύνατον*). Hermogenes' example is: "The Siphnians debate about ruling the Greeks," but these learned critics objected that the Siphnians, as Herodotus says, had abundant gold mines and hence might have seized the hegemony of Greece (page 8, 13-25). Other passages suggest varying criteria for the differentiation of certain *status* (cf. page 13, 13: on the differentiation of *συγγνώμη* from *μετάστασις*) or further subdivisions not mentioned by Hermogenes (cf. page 33, 15: *ὁρος* subdivided into *περὶ δουρῶν* and *κατὰ κρίσιν*). Some of the historical notes are amusing if not instructive: Pericles himself demanded the title of "Olympian," and was officially voted this appellation by the Demos (page 66, 13); Pericles passed the Megarian decree to satisfy Aspasia, whose maids had been violated by the Megarians (page 69, 14; an interesting example of the survival of the slanders of Aristophanes into Byzantine times).

As an example of late rhetorical studies the work deserves consultation; it may even occasionally help the reader to understand some of Hermogenes' doctrines. It also serves in many places to correct and control the readings of the various Hermogeniani collected in Walz. Kowalski has done an excellent job of editing; he provides on each page a convenient list of references to parallel passages in the other Hermogeniani; the work is well equipped with indices, and is free from serious misprints.

CHARLES T. MURPHY

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ABSTRACTS OF ARTICLES

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BICKEL, E. *Zur römisch-germanischen Forschung*. 1. Die Konjektur im Namensatz der *Germania*. Comments on Meissner's suggestion (RhM [1939] 379-84). 2. Das Germanische im Matronenkult. Comments on his article, Bonn. Jahrb. 143-144 (1939) 209ff. RhM 88 (1939) 384 (Heller)

D(USSAUD), R. (No title). Notes on recent work on the history of the alphabet. Syria 20 (1939) 160 (Downey)

HERRMANN, LÉON. *Remarques sur le Ludus Troiae*. The political aspect of the display is emphasized by the choice of prominent boys to lead each troop. Especially mentioned are the cases of 81, 46, 29, 28, 13, and 2 B.C. and of 47 A.D. The Ludus Troiae described in Aeneid 5.545ff. is interpreted as that of 29 B.C.—with Tiberius as leader of the older boys and with Marcellus and Iulius Antonius as leaders of the younger. This division according to age is set by H. at eleven years, and the date of Marcellus' birth is thereby established at later than August, 40 B.C. Accordingly, H. believes that Marcellus was indeed the child whose birth Octavia was expecting at the time of the peace of Brundisium, and that he is consequently the child celebrated in the Fourth Eclogue. RBPh 18 (1939) 487-92 (Snyder)

HERTER, HANS. *Thesen der Athener* (schluss). See report on first part of this article, CW 33.131. This part completes discussion of literary treatments of the myth down to the Roman period of Greek literature. RhM 88 (1939) 289-326 (Heller)

ART. ARCHAEOLOGY

ALEXANDER, CHRISTINE. *A wooden hekateion of the Hellenistic period*. The Metropolitan Museum of Art acquired in 1939 a rude triple Hekate, 0.234 m. high including its plinth, of wood coated with gesso which served as a base for paint, said to have come from Alexandria. A. adds a brief bibliography of ancient sculpture in wood. Ill. BMM 34 (1939) 272-4 (J. J.)

BEAZLEY, J. D. *Prometheus Fire-Lighter*. A calyx-krater by the Dinos painter, now in Oxford, portraying Prometheus with the narthex in which he brought fire from heaven, and satyrs with torches, permits the identification of two similar scenes on fifth-century vases; they seem to have been inspired by the Prometheus Purkaios of Aeschylus, a satyr-play. A number of other vases which possibly depict the same scene are discussed. Ill. AJA 43 (1939) 618-39 (Walton)

BERNHEIMER, RICHARD. *An Ancient Oriental Source of Christian Sacred Architecture*. The longitudinal church, entered by a door in one side wall, thus forcing the visitor to turn a right angle when approaching the altar, is traced to a very early form used for houses and, later, for temples in Semitic areas. This basic form, with a variety of modifications, persisted in Syria and some other parts of the East despite the Hellenic

pressure for symmetry and made its influence felt even in parts of Western Europe, notably in Spain. Ill. AJA 43 (1939) 647-68 (Walton)

BIEBER, MARGARETE. *Mima Saltatricula*. A bronze statuette, of Syrian origin, dating perhaps about 200 A.D., represents a female mime wearing the centunculus, the dress of a hundred pieces. Ill. AJA 43 (1939) 640-4 (Walton)

BLEGEN, CARL W. and KOUROUNIOTIS, K. *Excavations at Pylos, 1939*. Preliminary excavations have revealed at Ano Englianos, near the site of the classical Pylos, remains of a large palace, "comparable in size and character to those at Mycenae and Tiryns," in which were found several hundred inscribed tablets. While they have not yet been thoroughly studied, the script is evidently similar to Evans' Linear B of Knossos. This is the first such deposit to come to light on the mainland of Greece, and cannot be dated before the end of the thirteenth century B.C. A large ruined tholos tomb in the vicinity was excavated and proved to have been damaged before the end of the Mycenaean period; numerous small objects were recovered. The importance of the ruins points conclusively to the identification of this site with the sandy Pylos of Homer and tradition. Ill. AJA 43 (1939) 557-76 (Walton)

RICHTER, GISELA M. A. *A Greek silver bowl*. The Metropolitan Museum of Art acquired in 1939 a phiale mesomphalos of silver, embossed with two friezes, one representing a chariot race between Herakles, Athena, Ares and Dionysos, the other a banquet scene. R. suggests a date about 425 B.C. and a South Italian or Sicilian origin. Ill. BMM 35 (1940) 8-12 (J. J.)

—— *Psiax*. A defence of the identification of the Menon Painter with Psiax, contested by W. H. Gross. AJA 43 (1939) 645-6 (Walton)

—— *Two examples of early Greek art*. The Metropolitan Museum of Art acquired in 1939 the upper part of a female figurine in bronze, of the seventh (?) century B.C., said to have been found in Crete; and a plastic terracotta vase in the form of a woman's bust, of the sixth century. Ill. BMM 34 (1939) 286-8 (J. J.)

EPIGRAPHY. NUMISMATICS. PAPYROLOGY

GUARDUCCI, MARGHERITA. *Note di epigrafia cretese*. Emendations for five inscriptions are proposed: 1) from Dreros, BCH 61 (1937) 333ff. 2) Praisos, a decree regarding the inhabitants of Stalae, Blass SGDI 5120. 3) Allaria, an inscription relating to Paros, BCH 59 (1935) 489ff. 4) Sanctuary of Zeus Dictaeus at Palaikastro, AE 1908, 197ff. 5) Itanos, an inscription concerning the cult of the heroes, RFIC 3 (1925) 208ff. RFIC 17 (1939) 20-35 (Latimer)

KIRCHNER, JOHANNES and DOW, STERLING. *Inschriften vom attischen Lande*. Publication of thirteen inscriptions found by the authors during trips in Attica from August 1935 to the beginning of 1936. Ill. MDAT(A) 62 (1937) 1-12 (Constantine)

LAUFFER, SIEGFRIED. *Zu den altattischen Weihinschriften*. Considers eighteen old Attic dedicatory inscriptions with respect to epigraphic technique. MDAT(A) 62 (1937) 82-110 (Constantine)

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